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the people of Scotland and the North of Ireland; and we and they could never coalesce. Besides, there are differences of both doctrine and Church policy which would render a Union with them impracticable; but between the Presbyterians in this colony, there is no difference that any one except a Presbyterian can apprehend—and even he has to acknowledge that such difference is of no *practical* moment. It is indeed so unimportant and unreal that truth is not compromised, and the most sensitive conscience can scarcely be offended, by the exercise of forbearance upon it. But these differences have been already virtually disposed of by the Union that has taken place; for between the Church of Scotland Section and the Free Church Section there is no difference, except in feeling and sentiment; and when the latter found a basis of Union with the United Presbyterians, there could be no difficulty in the former doing so.

And lest it should be said that the result would be to produce a Church without any vigour, because having no particular testimony, it is sufficient that there are evils of a present, felt nature to be grappled with, besides that Presbyterianism is historically a protest against prelacy on the one hand and Congregationalism on the other, and would still have its occupation as such in this country. The *real* evils are the prevalence of the idolatry of reason and the discarding of the principle of faith on the one hand, and on the other hand, the prevalence of ritualism, which consists in the exaltation of sensuism and credulity, and the dethronement of reason. To correct these opposite tendencies of the age, and to keep the even balance be-